

THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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If We Knew.

And so through this weary world we go,
Bearing a burden of needless woe,
Carrying hearts that are heavy and slow
Under their load of care;
When, O if we only knew,
That God is tender, and strong, and true,
And that he loves as through and through,
Our hearts would be lighter than air!
—Selected.

Example.

We scatter seeds with careless hand,
And dream we ne'er shall see them more,

But for a thousand years
Their fruit appears
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to flee;
We count them ever past;
But they shall last;
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou one true way
In work and play,
Lest in that world their cry
Of woe thou hear.

—Wesleyan.

—|—

The Bar.

Why call it a bar? Say whence is derived
The name for a despot of evil?
Has the name by some sly friend of virtue
Contrived,
Or like the thing named, did it come of
The devil?

I'll tell you what it means—'tis a bar to
All good,
And a constant promoter of everything
Evil;
'Tis a bar to all virtue—that's well under-
stood,
A bar to the right and a fort for the
devil.

'Tis a bar to all industry, prudence and
wealth,
A bar to reflection, a bar to sobriety,
A bar to clear thought and a bar to sound
health,
A bar to good conscience, to prayer
and to piety.

A bar to the sending of the children to
school,
To clothing and giving them good edu-
cation;
A bar to the observance of every good
rule,
A bar to the welfare of family and na-
tion.
A bar to the hallowed enjoyment of
home,
A bar to the holies, earthly fruition;
A bar that forbids its frequenters to come
To the goal and rewards of a virtuous
ambition.

A bar to integrity, honor and fame,
To friendship and peace and connubial
love,
To the purest delights that on earth we
may claim,
A bar to salvation and heaven above!
—The Pacific Ensign.

The Meanest.

Chicago petitioned, whined, scolded,
argued and pleaded to induce
Congress to give \$2,500,000 to aid the
Fair. Congress granted the sum;
but as soon as the appropriation was
assured, conditioned upon the point
that the Fair should be closed on the
Sabbath, Chicago papers began to

ridicule and abuse Congress about
its Sabbath stipulation. Should
cholera or some other disaster send a
panic around the world next year
and make the Fair a monumental
failure, our city would remain in bet-
ter shape in human history than if,
after the congressional millions are
secured, Chicago is permitted to
dragoon Congress and compel a Fair
open on Sunday. Bob Ingersoll has
been brought to the city in order
that he might add the power of his
professional infidelity to the busi-
ness machinery of the Fair, and thus
cajole sensible man and women into
this proposed open insult to the
Christian sentiment which has made
the world worth fighting for and
praying for.—*Northwestern Christian
Advocate.*

The Mission of Tracts.

Tracts can go anywhere. Tracts
know no fear. Tracts never tire.
Tracts can be multiplied without end
by the press. Tracts can travel at
little expense. They run up and
down like the angels of God blessing
all, giving to all, asking no gift in
return. They can talk to one, as well
as to a multitude, and to a multi-
tude as well as to one. They require
no public room to tell their story in.
They can tell it in the kitchen or the
shop, the Parlor or the Closet, in the
railway Car, or in the Omnibus,
on the broad highway or in the foot
path through the fields. They take
no note of scoffs, or jeers, or taunts.
No one can betray them into hasty
or random expressions. Though they
will not always answer questions,
they will tell their stories twice over
or thrice or four times if you wish
them. And they can be made to
speak on every subject, and on every
subject they may be made to speak
wisely and well. They can in short
be made the vehicles of all truth,
the teachers of all classes, the ben-
efactor of all saints.—*Selected.*

The moment I make of myself and
Christ two, I am all wrong. But
when I see that we are one, all is
rest and peace.—*Luther.*

Holland's Items.

We enjoyed regular religious serv-
ices at the Christian church here yes-
terday. The congregation though
good was not equal to some former
occasions perhaps on account of the
gloominess of the morning. It was
however, a good day with us. Three
persons applied for membership and
was received to fellowship. Two of
them were gentlemen and heads of
families. In the evening the writer
baptized two by immersion at Hol-
land's mill one mile from here.

Our prayer meeting here last night,
notwithstanding it was quite dark
and the clouds threatening, was well
attended, and the services, all, most
interesting, and we hope profitable to
many.

We have been enjoying most
beautiful summer like weather. Last
night, however, the wind blew brisk-
ly from the north and this morning it is
really cool and the whispering breeze
reminds us that chilly winter is com-
ing.

The presidential election is near at
hand, and this writer will feel glad
indeed when it is passed. Politics are
waxing warm, and party leaders
are busy stirring up strife and
sectional hate. Yet, many, and
those who have most at stake,
will vote according to their own con-
victions of right. I was somewhat
struck with the gentle rebuke of a
good baptist brother yesterday at
church, which I overheard while pass-
ing. One of the overzealous parti-
sans approached him on the subject
of politics. He said, "Don't talk to me
on that subject; my religion and my
politics are two privileges I claim
the right to enjoy, and I shall vote as
I think right." I could not help
saying as I passed, brother you are
right. The prayer of the writer is
that the Supreme Ruler may so con-
trol and order the affairs of the na-
tion, that we may elect wise and truly
patriotic rulers, office-holders that
will administer the laws justly, so
that peace, contentment and goodwill
may reign throughout our land.

R. H. HOLLAND.

Oct. 24, 1892.

The Nature of the Holy angels.

BY REV. JAMES MAPLE, D. D.

Who maketh his angels spirits. Hebrews 1:7.

After we live in a world of sense, and cannot see beyond it; but there is an invisible realm above and beyond this. We learn this fact from the Holy Scriptures. This invisible world is inhabited by spiritual beings, and it is to be our eternal home. We are to dwell with the inhabitants of that world forever. This being so they become a subject of deep interest to us, and we naturally desire to learn all we can about them. Our only source of information on this question is the Bible, and from it we learn many interesting facts about the inhabitants of heaven.

1. They are spiritual beings, and were created before the material universe was called into being. Some religious teachers have thought that the angels were created when the worlds were, but the Scriptures teach us that they were in existence then. "The Lord answered Job out of the whirlwind, and said, where wast thou when I laid the foundations of the earth? declare, if thou hast understanding, who hath laid the measures thereof, if thou knowst? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:1-7. This fact shows that angels were called into being before the worlds were created. Some Bible scholars have taught that angels in heaven are the souls of the redeemed, and not a distinct order of beings from man; but, as we have seen, they were in existence long before man was created.

The angels are called "spirits" in our text. The word used here is the same as that applied to man's soul when separated from his body. This proves that they are spiritual beings, and are not clothed with physical bodies as we are. This is implied in what is said about them in the Scriptures. They are present with God's people, but invisible. The prophet Elisha was surrounded by a mighty army of angels sent from heaven to protect him, but they could not be seen with the natural eye, (2 Kings 6:8-17.) This shows that they are spiritual beings, for if they had animal bodies they could have been seen. They are independent of the laws of gravitation. "Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderfully; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar,

that the angel of the Lord ascended in the flame of the altar." Judges 15:12-20. There are other instances recorded in the scriptures where they showed their independence of the law of gravitation. An angel was caused to "fly swiftly" to carry a message to the prophet Daniel in Babylon. "The angel of the Lord" came from heaven to Jerusalem to deliver Peter from prison, and the walls and iron gates of the prison were no hindrance to him. He moved about independent of them. This shows that they are spiritual beings.

The personal appearance of the holy angels is beautiful and glorious. Daniel describes one who came to him on a mission from heaven. He says, "His face was as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass. "This is figurative, but it shows that the angel was very beautiful and lovely in his personal presence. "The angel of the Lord descended from heaven, and came and rolled away the stone from the door" of Christ's tomb, "his countenance was like lightning, and his raiment white as snow." His appearance was beautiful and grand. The angels are called "morning stars." The star which at certain seasons of the year leads on the morning is the most beautiful of all the stars, and it is used as a symbol of the angels to set forth their rank, and personal beauty.

The angels have always dwelt in the presence of God, and there is a transforming power in his presence. Moses was with him forty days and nights in Mount Sinai, and his intellectual and spiritual nature was so quickened that when he came down out of the Mount his face shone with such brilliancy that the people could not look upon him and he had to wear a veil. What must be the glorious appearance of the angels who have dwelt in his immediate presence through all the ages since they first awoke to consciousness in the smiles of God. No wonder that their countenances "shines like lightning."

Doubtless when God created man he formed him in the very perfection of beauty. He was perfect in form, and beautiful in the expression of his countenance; for he was made in the image of God. Sin has changed all this. The indulgence of carnal passions has brutalized him, and he has lost his original beauty. The angels are pure and sweet spirited, and under the elevating influence of the beauty of heaven and its associations they have grown more lovely as the ages have rolled away.

The angels came from the creative hand of God pure and beautiful as the ray of light when it issues from the sun. Hence they are called

holy angels, and ministers of God who do his will; and Christ sets them forth as our patterns in the prayer he taught his disciples: "Thy will be done on earth, as it is in heaven." Their deep piety is revealed in their profound reverence and humility. They cover their faces with their wings, and cry, "Holy, Holy, Holy is the Lord God of Hosts; the whole earth is full of his glory." Isa 6:3.

The angels have the power to transport themselves, at will, from point to point in the universe. The angel Gabriel descended "swiftly" from heaven to instruct Daniel, and "the angel of the Lord" left his home in heaven, and went to Jerusalem on an errand of mercy to the infant church of Christ. An angel "descended from heaven" to visit the tomb of Christ. A mighty host of angels came to the defense of Elisha, and two of them visited Sodom to save Lot and his family. Many facts of this nature are recorded in the Scriptures, and they reveal the marvelous power of the angels to fly to any point in the universe where their presence is needed.

The angels are not subject to disease and death as we are. Speaking of the righteous in heaven Christ says, "Neither can they die any more; for they are equal unto the angels." When the women visited the tomb of Christ "they saw a young man sitting on the right side, clothed in a long white garment." This was an angel, and he had all the appearance of a young man. He may have lived for centuries, but he had not grown old only in years. They retain their strength and beauty, and grow stronger in intellectual and spiritual power, and lovelier in person as the ages roll away.

The angels possess great strength. They "excell in strength," Psalms 10:2-20. The Hebrew is "mighty in strength." The Assyrians under the command of Sennacherib laid siege to the city of Jerusalem. They had a mighty army of one hundred and eighty-five thousand men, and the Jews were unable to defend the city; but God interposed in their behalf. He said, "I will defend the city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose in the morning, behold, they were all dead corpses. This wonderful event reveals the mighty power of the angels. A mighty angel "descended from heaven, and came and rolled back the stone from the door" of the Saviour's tomb, "and sat upon it." With their independence of the laws of physical nature the angels are able to accomplish all that they are appointed to do.

There is a great multitude of angels. There are no direct statements in the Bible of their numbers, but there are some facts given that show that there are vast numbers of them. Daniel saw the "ancient of days" seated upon "the great white throne," and "thousand thousands, and ten times ten thousand stood before him." David says, "The chariots of God are twenty thousand, even thousands of angels." Psalms 68:17. The Hebrew is, thousands repeated, or multiplied. When Christ was betrayed into the hands of his enemies, and Peter attempted to defend him, he commanded him to put up his sword. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." A Roman legion was six thousand men, and "twelve legions of angels" would make seventy-two thousand. Paul speaks of "an innumerable company of angels." God is always represented in the Scriptures as surrounded by hosts of angels. Messiah the prophet said unto the king, "I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left." 1 Kings 22:17.

There are different ranks among the the angels of God in heaven. Paul speaks of "principalities, powers, might, and dominions." Eph. 1:21. In another passage he mentions "thrones." Col. 1:16. "Principality" means the beginning, the first in rank and power. "Power" means authority and the power to enforce it. "Dominion" means leadership, one that leads among the angels. "Thrones" are symbols of dignity, glory, and power. All that these different titles given to the holy angels mean we do not now know, and will not until we enter the home of angels and become their companions and equals. Then we shall know all about them.

The angels are under the authority of Christ, and are employed by him in his great work of redeeming the world. This fact is clearly stated in the Scriptures. Peter says that Christ has "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet 7:22. Paul says that God "raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under him." Eph 1:20-22. Great as is the nature, power, and authority of the holy angels they are all subject to Christ; and cheerfully obey his will.

The angels of all ranks worship Christ. When the Father sent him

into the world, he said, And let all the angels of God worship him." 1:6. Wherefore God also hath highly elated him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and of things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father." Phil 2:9-11. They honor him as they honor the Father. (John 5:22-23.)

II. The Christian become the companion and equal of the holy angels. In answer to the question of the caviling Jewish doctors of the law about whose wife the woman would be who had seven husbands, Christ said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:24-36. In this life man occupies a position lower than the angels. David says, God "has made man a little lower than the angels." Psal. 8:5, man has an animal body that subjects him to the laws of physical nature, and to disease and death; but the angels have spiritual bodies which frees them from bondage to material things, and lifts them above disease and death. In the place and position he now occupies man is lower than the angels. He is in a world of sin and darkness surrounded by evil influences that tend to draw him away from God and heaven; but the angels dwell in the immediate presence of the infinite Father, and all their surroundings tend to lift them up nearer and still nearer to him. They dwell at the fountain head of all knowledge wisdom and goodness, and Christ says, "Do always behold the face of my Father which is in heaven." This is a great advantage, and it is an honor that every child of God shall enjoy in heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

We are anxious to learn all that it is possible for us to know here about the future world, and what our condition will be there. This is natural and right. The fact that we shall "be equal with the angels" there gives us an elevated idea of what we shall be in the spirit world. When we think of the nature and character of the holy angels, and the beautiful home in which they live, the thought that we shall dwell with and

be equal in capacity awakens in our minds an earnest desire to purify ourselves even as they are pure. It lifts us above the sordid and sensual things of earth, and enables us to realize that we are akin to the brightest and purest spirits of the universe. We shall dwell in the same home, drink at the same fountains of wisdom and knowledge, have the same opportunities for intellectual, social, and spiritual development, shall be eternally free from all the infirmities and limitations of mortality, and shall share in the same employment. Man was made for this glorious destiny.

"But man he made of angel form erect,
To hold communion with the heavens above,
And on his soul impressed his image fair,
His own similitude of holiness.
Of virtue, truth, and love; with reason high
To balance right and wrong, and conscience quick
To choose or to reject; with knowledge great,
Prudence and wisdom, vigilance and strength,
To guard all force or guile; and last of all
The highest gift of God's abundant grace,
With perfect, free, unbiased will. Thus man
Was made upright, immortal made and crowned
The king of all.

The Surrender of Sunday Afternoon.

Bishop Potter is quite willing that the world's Fair should be open Sunday afternoon. On this point he agrees with some of the Roman Catholic prelates, who wrote letters to us on the subject last year. "The American reverence for a day of rest" will, they seem to think, be satisfied, if the forepart of the day be respected. But why should the forenoon be held more sacred than the afternoon? Not because of any biblical command or precedent tending to make it so. The morning hours are no holier than those of the afternoon. The obvious reason for excepting the morning is that the churches occupy it with services. The advocates of afternoon opening seem to think that while the morning is occupied the afternoon is free. Take that, they say in substance, and welcome.

But is the afternoon free? True there are no preaching services; but what about the Sunday-schools? They are just as legitimate, just as important as the service which the sermon constitutes. Expositions are just as attractive to those who sit in the classes as those who sit in the pews. The superintendents and teachers are as anxious to have every scholar in his place to receive the things provided for him as the preacher can possibly be. The afternoon is the young people's time, why rob them of it? we have no sympathy with the compromise.

There is an interest of religion, morality or society which demands that the Exposition should be open for an

hour on Sunday, morning, afternoon or evening; and we are sorry that any minister or bishop should advocate it. Such advocacy aids one to the pressing influences which are already telling against the preservation, not of the Puritan Sabbath — we got away from that long ago — but of any Sabbath at all.

Open museums are open arguments for open operas, open theaters, and open abominations. It will be a sorry day for labor when the pendulum, swinging from the Puritan, reaches the Parisian Sabbath. Every advance in that direction is an advance toward the enslavement of labor, toward breaking down the beneficent institution which insures one day in seven as a day of perfect rest to the weary toiler. The day is now so thoroughly divested of its Puritan elements that every innovation robs it of some essential of its character. Bishop Potter and others who, turning from the day of the past, propose still further to secularize the day of the present, are doing Christianity and society poor service.

American Christians, who would save the institution which has done so much to make our civilization what it is, must take their stand fight the battle now. Open doors at Chicago would be a precedent which in the future it would be vain to contend against. Let petitions go to the Managers of the Fair in increasing volume, insisting that the will of Congress is also the will of the people, and must be respected. — *N. Y. Independent.*

The Saturnian System.

REV. PAUL WHITEHEAD, D. D.

"The heavens declare the glory of God and the firmament showeth His handy work;" and of all the wonders "handy work" of the Creator known to us in the heavens, nothing is so intensely interesting, so wonderful and so strikingly declarative of "His Eternal Power and Godhead" as the sixth planet in order of distance from the sun, with its amazing appendages of rings and large retinue of satellites. In this respect it is greatly and curiously unlike every body revolving around our central sun. Why there should be but one such, and that just where it is, are questions which surpass our powers of conjecture, and receive no satisfactory reply in the speculations of men of science.

Saturn is the outermost of the planets known to the ancient star-gazers. The hundreds of asteroids, fragments of planetary formation, revolving between the orbits of Mars and Jupiter, were unsuspected by them, being too small to escape confounding with the fixed stars even by these keen-eyed,

patient, indefatigable, incessant watchers. To men who could detect Mercury and ascertain his planetary character and real position, nothing would seem impossible that the unaided eye could do. But accurate, extensive and precise maps of even the smallest stars are necessary for detection of the planetary character of such small bodies. These could not be had by the ancients to whom printing with all its untold possibilities was an unguessed good; and so even the largest asteroid which might otherwise have been possibly caught by a very keen eye, masqueraded as an unobtrusive, hardly visible fixed star for hundreds of generations. As for Uranus and Neptune, they had to wait for the coming of Herschel and Leverrier and the great instruments and convenient apparatus of the modern astronomy. Saturn was, however, well known and much noticed among the shepherd *savans* of the old world. His peculiarities were hid from the eye which, without assistance, in vain strove to pierce the void of nearly nine hundred millions of miles, to any better purpose than a careful scanning of his motions, the discernment of his color, and the location of his place as outermost in the successive circuits of orbital relation to the sun.

When the telescope was invented, and that acute old Italian, Galileo, turned his little tube upon Saturn as well as Jupiter, he saw that there was something strange in the former as well as gloriously new in the latter. Whether he suspected the truth or it was hid from him by the fact that just then the ring was very little tilted, cannot certainly be judged. All he published — perhaps for fear of being annoyed by Popish bigots, who were on the perpetual hunt for heresy, and suspected every advance in human knowledge to be a means of breaking the chains of their ecclesiastical tyranny — was concealed in a queer Latin phrase which translated read, "I have seen the sixth planet tripartite;" that is, with a knob or protuberance at each end. In a very small glass, the *ansa* of the ring (the projection, that is, of the curve on each side of the planetary globe) have the appearance of two additional bulges laterally, making a triple body of singular form, as it were with handles or like larger globe set between two smaller. Galileo's telescope magnified a little over thirty times; but it took a power of one hundred, effected by Huyghens in 1659, to clear up all doubt as to what was seen.

The smaller telescopes of our day which bear a power of 100 to 200, show the ring very plainly as one. As we shall presently see, there are *three*. When, every fourteen or fif-

teen years, the ring is turned precisely edgewise to us, it disappears in such glasses, the strange phenomenon occurring that you plainly see the shadow cast by the broad ring on the planet's face, and yet cannot see the ring which casts it. In the larger telescopes, say from nine or ten inches aperture and upward, the ring remains visible as an inconceivably attenuated filament of light. This disappearance of the ring was witnessed by the writer twice—in 1861-'62 and again in the spring of 1877.

The ring is never seen quite wide open; at the great opening the width is apparently about half the length; the form, therefore, is always to our eyes quite elliptical and not circular. Seen at the most favorable time, it is quite manifest in even a very moderate telescope that it is an exceedingly broad, flat, thin ring. With good instruments, and by careful observers, the following measurements have been settled (in round numbers): Distance from the planet to the inner side of the bright ring (including the division space between the two, 1,800 or 2,000 miles), 29,500 miles; circumference of the rings on outside, 168,000 miles.

This bright ring is, however, divided into two, as shown by telescopes of about four inches aperture, with a power of 200 and upward. This one division of the bright ring is all that the greatest lenses have established. Various observers have claimed to see at times (even the same person not always or steadily) multiple dark lines or divisions, but it is probable these have been mere markings, changes of light and shade, or appearances due to the air of the place or the effects of peculiar reflection of light by a surface so far off and seen on a scale comparatively so minute. A third ring, not bright but dusky, like a crape veil with light shining through it, was observed at several times, and one man (Galle, of Berlin) published his observation, but it somehow attracted no attention and remained unverified. At length, in 1850, Bond, of Boston, and Dawes, of England, simultaneously announced its discovery. It has now become a conceded fact, and can, under favorable circumstances, be seen with a good glass of four or five inches aperture. It must be a good glass, for this object especially needs light and clear definition. This is inside the bright rings, and it is said that the separation of its inner side from the body of the planet is by no means certain. There is a good space between the other edge and the bright rings; it is of much thinner substance than they; stars have been seen through it, as reported. These concentric rings revolve about the planet's equatorial regions, and accompa-

ny it in its revolution of about thirty years around the sun, in an orbit whose enormous diameter is almost 1,800 millions of miles! Marvelously balanced, though light as cork, this huge ball of 72,000 miles through, with these wide, flat, circling appendages, goes wheeling through space at the rate of 21,000 miles per hour, turning completely over every ten or twelve hours, yet keeping its appointed track without damaging its cumbersome yet beautiful rings nor losing them in that vast journey through the universe.

Nor are these all that this remarkable system contains. So far eight satellites have been discovered and named. Five (Iapetus, Titan, Rhea, Tethys, Dione) rewarded the labors of the earlier users of the telescope, and the two nearest the planet (Enceladus and Mimas) which are quite small were brought out in the huge reflectors of Sir William Herschel. The eighth (Hyperion) was found, in 1848, simultaneously by Bond and Lassell. It is small and next to the uttermost. The largest (Titan) is third in position counted from the outside; "probably ranks in size between Mercury and Mars" (Webb) and can be easily seen in small telescopes. I have often seen it in my refractor of 3 1-10 inches with a power of 86. The satellites vary in distance from their primary; from 121,000 miles to over 2,300,000.

The sight, in great instrument, of the two smallest and innermost, at the time of the ring's turning exactly edgewise, seeming to thread the delicate line of light to which it then reduced, as gold beads upon a silver wire, has been described by Sir William Herschel and by O. M. Mitchell in his "Popular Astronomy." The latter saw it in the fine Cincinnati glass of 12 inches aperture. It should be a far more glorious sight in our magnificent telescope of 26 1/2 inches, at the Leander McCormick Observatory of the university of Virginia. But for some cause, very little is published of observations, of any kind, made with this great equatorial.—*The Richmond Christian Advocate.*

The Sympathy of Christ.

"Lo! I am with you always, even unto the end of the world." With what sweet assurance do these words of our Lord come to us! There is no feeling which is quite so depressing and disheartening as the lack of sympathy. To think that, if we stretch out our hands, there is no one to clasp them; that if we mourn, there is no one to comfort; that if we seek companionship there is no one to walk and commune with us—this it is which makes the heart sink as nothing else can. We are like the embers of a fire; when our hearts cease to touch

other hearts, they grow cold and die. We live only through sympathy. Shut a man out from that, and all the hope, the joy, the fruitfulness, the energy pass out of his life. To be alone, utterly alone, in all its experiences, is a terrible thing for a soul—a kind of spiritual death.

Jesus Christ knew this. He himself felt the awful depression which came from lack of sympathy on the part of those about him. No man was ever more alone than he was—alone, we mean, in those deep spiritual experiences which formed the daily current of his life. Even his dearest and most faithful disciples could not quite understand him, could not quite penetrate and enter into his profounder life. So, in the few instances which are given us in the Gospels of Christ's spiritual struggles, we see clearly how it is the loneliness of his soul which makes him cry out to the Father. Think of him there in the garden of Gethsemane, with his sleeping disciples, the unfaithful, unapprehending men, who could not watch with him for even a single hour. What a desolation of loneliness must have swept over his yearning soul! How friendless and forsaken he must have felt, when the very hearts of all hearts in the world which might have been expected to beat in closest sympathy with his, proved so utterly irresponsible, cold, and dull in the hour of his great extremity!

Yes, Christ knew what bitterness and pain spring out of human loneliness, out of the lack of sympathy. He knew how this feeling chills the heart and paralyzes the energies. How tenderly significant, then, was the promise which he made to his followers in all after-times: "Lo! I am with you always, even unto the end of the world." The sympathy which he offers us is truer and deeper, more intimate, more vital, than even the best of human sympathy. Dear as human sympathy is, it can never quite satisfy the demands of the soul. One feels always the lack of a perfect comprehension of the need, an inability to render the fullness of comfort, and strength which can only come with a full understanding of the spiritual dearth or struggle. Christ's sympathy is full and perfect. It is the sympathy of one who knows the utmost bitterness and need of a soul in its extremity of trial; the sympathy of one whose divine heart yearns infinitely to comfort and sustain all who are fainting in trial and affliction. Christ can sympathize with us more closely than any earthly friend because he enters into all our feelings and experiences, and understands them as no other being can. Is it not an inspiring and uplifting thought, that no Christian can

ever be alone in this world, no matter how men may misunderstand and misjudge him: no matter how completely circumstances may have exiled him from human sympathy; no matter how he may have been deprived, by death or distance, of the society and affection of dear ones? He cannot lack for loving help and companionship while Jesus is his friend. It often seems as if the loneliest souls, humanly considered, were those to whom the Lord came nearest. He delights to comfort those who are without earthly comfort, and the greatness of the need always measures the fullness of the sympathy.—*Zion's Herald*

THE SUNDAY SCHOOL.

Lesson VII.—The First Missionaries.

ACTS 13:1-13

GOLDEN TEXT.—That repentance and remission of sins should be preached in his name among all nations.

INTRODUCTION.

When Saul and his followers persecuted the Christians, putting many in prison, and destroying others, among whom the martyr Stephen, the disciples were driven thereby out of Jerusalem, and scattered over different parts of Palestine. The disciples thought this treatment very hard and severe, and possibly saw no good resulting from it. But we at this time know of a surety that God did turn this persecution into good account, because following the persecutions, the gospel was preached to the gentiles, and a number of them were adopted into the family of God. Had it not been for the disciples being scattered, they would not have come in contact with the heathen so quickly. And in this lesson we see another example of good coming out of evil. Herod had put forth his hand in persecution against the church, slaying James and punishing others. The apostles and the disciples were again scattered, and we find as an out-growth of this persecution that the first Christian missionaries are sent out. Not being able to work at home, the disciples begin to go out into different parts of the country, and are brought in contact with the despised gentile and heathen.

LESSON PROPER

I. The Missionaries Ordained.

1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul.

From this text we learn that there was a church established at Antioch. We do not suppose that there was any costly structure erected, but the

Christians there had formed an organization for mutual benefit, and for the purpose of carrying on the good work. This Antioch was not the place where the disciples were first called Christians, but a city in Asia Minor, about 80 miles north from Perga. We see, also, that the day of prophecy had not passed, but there were prophets in that church. Whether these prophets were of the same type as those mentioned in the Old Testament is uncertain. The first four names mentioned are unknown beyond what is said of them here. The Herod spoken of is supposed to be the Herod who had John the Baptist beheaded, and not the one who slew James. It is strange that, while he and Menaen were reared together, he should have taken such a different course from Menaen.

2. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.

This command of the Holy Ghost doubtless consisted of a deep impression on the hearts of those people that Barnabas and Saul were fitted for a certain work, and that they should begin that work without further delay. This reminds us that each one of us is set apart for a special work. One is to be a farmer, another a lawyer, another a preacher, another a teacher, and another a mechanic. And in all these different vocations we are to let our work be for God's glory.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

They held special services for the benefit of these two disciples, that they might be strong and courageous, of good cheer, and that they might win many souls for God. It was a solemn occasion. Here was a world bedecked with the darkness of sin. Men and women bowing down to blocks of wood and stone. And only two men to go forth and undergo all the dangers and trials necessarily arising from the nature of their mission.

II. At Salamis.

4. So they being sent forth by the Holy Ghost departed unto Seleucia, and from thence they sailed to Cyprus.

It is a grand thing to be commissioned for our work by the Holy Ghost. If we realize this in our work, surely our enthusiasm should be great and continued. If we are right, if our work is right no matter what it is, then what is there to keep us from being successful and from doing much to glorify God. Seleucia was the sea-port town of Antioch, near the mouth of the Orontes river.

Cyprus is an island in the Mediterranean Sea.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they also had John to their minister.

Salamis was the principal town of Cyprus, and on the eastern side. We see these two missionaries did not go off into some place where services were not accustomed to be held in order to preach Christ, but they used the Jewish synagogues, whose doors stood open.

III. In Paphos.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer: a false prophet, a Jew, whose name was Bar-jesus.

Paphos was a town on the west side of Cyprus. It was noted at that time for the vile worship of the Roman goddess Venus, which was then carried on there. Thus we see, our missionaries went into one of strongholds of Satan the first thing, in order to plant the standard of Christ. They also found here open resistance. This false prophet was no doubt one of the followers of Venus, who had been beguiling the people for years.

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

We see this false prophet occupied a high social position inasmuch as he was in company with one of the rulers. Sergius Paulus wanted to hear the word of God. It might have been through idle curiosity that he desired to hear it, or it might have been because he, like Cornelius was searching after the true, living God.

8. But Elymas, the sorcerer, (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

What a spectacle! And yet how common! Satan is always at hand to hinder us from doing what we ought to do and from learning what we ought to learn.

9. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him.

Put yourself, or rather, try to imagine yourself in Paul's place here, and consider what kind of feelings you would have toward such a man.

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Paul here thoroughly unmasks the man. He pours out the vials of his wrath in a fierce but a true and well directed stream upon this man's head. His name was Bar-jesus, meaning the son of Jesus, but Paul shows him to be the very opposite, the child of the devil.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand.

This was a severe punishment. But did you know that it takes severe punishments sometimes to bring men to their reason, and to show them how vile they are? God bestows af-

flictions often to teach us great moral truths. He tries the gentle means of invitation, then if that is ineffectual, he sometimes uses harder means. The tufts of grass could not bring the bad boy down from the apple tree, but the stones were effectual.

12. Then the deputy when he saw what was done, he believed, being astonished at the doctrine of the Lord.

This impresses us with the fact that God does not tell us a single thing without giving ample proof of its reality. Paul preached salvation to this deputy, he accompanied it with a wonder which the man was bound to admit a divine act, and receiving the proof of its reality he believed. What a blessed thing it would be for all to accept the truths of God when the proofs are presented so plainly.

IV. The Departure and the Descent.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem.

There seems to have been some dissatisfaction in some way between Paul and John. What was the nature of that dissatisfaction is not known. It ultimately caused Barnabas to part from Paul. Barnabas being a relative of John, Paul, however, did not remain dissatisfied all the time in regard to John's leaving, as he, afterwards, while in a Roman Prison speaks favorable of John as a faithful fellow servant.

HERBERT SCHOLZ.

Notes from Harvard.

Friday Oct. 21, was Columbus day here, and the schools and the shops and the banks and the post offices all gave holiday. The people turned out by the thousands. It was said that there were some 20,000 people in a street parade and this number compared with the ocean of people everywhere found would be almost insignificant. Boston and the surrounding towns, from a historical standpoint, don't do things by halves any way. In fact I suppose they have more history connected with them than any other equal portion of all America. It seems that to Boston has fallen the lot to make history, fight battles, write poetry and produce statesmen. It was here and around here—as will be remembered—that were fought the first battles of the Revolutionary war. In fact only a few blocks from where I write stands the tree—right in the middle of a street—under which George Washington first took charge of the American troops—July 3, 1775. The tree is getting old now, but still alive and bearing yet its green foliage. And right along here found Paul Revere over a century ago, on that famous "midnight ride."

And out yonder in the distance looms up Bunker Hill monument, 221 feet in height marking the spot where one among the first and most important battles of the Revolution was fought. But turning from history and "ye olden times" to poetry, literature in general and the present these grounds are no less hallowed than of yore. Come and take a five minutes walk with us and we will take you to the home of Henry W. Longfellow and just on a little farther you will see also the home of James Burnett Lowell, not many steps from which you will find Mt. Auburn Cemetery the last resting place of hundreds of America's famous dead. You would hardly recognize the homes of Longfellow and Lowell unless some one were along to point them out to you there is nothing particularly grand, striking or imposing about either—simply plain wooden buildings, each three stories high back some distance from the street and surrounded by large yards sufficiently dense with trees and shrubbery of various kinds. And these are the homes from which have come much of America's sweetest song and verse and many homes and hearts and lives will yet be gladder and happier and more cheerful for the lives and words of these singers whose harps are now unstrung and whose hands are forever stilled by the silent hand of death. Though asleep they are not forgotten and the melody of their songs will sound in the ears and awaken responsive thrills in the hearts of generations yet unborn. But their graves are just as silent, the sod that covers them just as cold and the earth that holds them just as firm as that of the most insignificant man or woman that ever lived or died. Surely Horace was right when he said that "Death with equal foot knocks at the palace of the rich and the hovel of the poor." Death is a common leveler and earth a common mother. So much for death, but what of life? Yes, answer echo "What is life?"

It grieved me much to learn a few days since, of the death of a dear friend and cousin Miss Bettie Franks. A noble young lady just blooming into womanhood has thus been called from time to eternity. A consistent member of Catawba Spring Christian church, of a disposition and temperament as amiable as they were mild bright and cheerful hers was the life of a Christian, hers was the death of triumph. No that life was not in vain nor was its fragrance wasted on the desert air. The smile, the brightness, the kindness, the virtue that was in that character displayed will no more waste nor finish than will the ceaseless rays, that shoot from the myriads of stars fixed forever in God's eternal firmament. She lived, she suffered, she was called away. And some day that same call will come to you and to me. But the deeds of virtue we perform will live and live forever. And our bodies "They shall sleep, but not forever, there will be a glorious dawn. We shall meet to part no more on the resurrection morn."

J. O. ATKINSON.

Oct. 27, 1892.

The Old and New.

The Old Testament was not rubbed out when the New Testament came. John does not make Moses a back number. Love is something besides fondness. The gospel is as dignified as it is accessible. Christ wept infinite tears by the side of the grave of Lazarus, but he drove the accursed money-changers out of the temple with a scourge of small cords. Remember that scourge when you think of Christ; he is not complete without it. You know that he preached love here, but there is love, and there is love. There is the sincere milk of the Word, but there is the sweetened gruel of the Word. Some diseases, moral and physical, can be cured with ointment; others require the knife. Cancers cannot be removed with peppermint water. Now, that is Christian religion which is law and Gospel both. Sin in the individual heart, sin in community, is often like a sunken ledge of rock, which has to be blasted out before it can be handled out. Now, this does not mean bitterness; there is no suggestion of bitterness in the Bible; but it does mean moral inflexibility; it means standing up against sin with an edge that is gritty.—*Dr. Parkhurst.*

The Way to Do It.

The way to train up a child in the way that he should go, is to every day set him a pattern.

The way to keep from becoming stingy is to be a systematic giver.

The only way to keep clear of sin is to keep close to Christ.

The way to become a power for God is to be willing to be anything He may want you to be.

The way to overcome your enemies is to pray for them until God shows you something in them that is loveable.

The way to be an effective worker is to be a faithful one.

The way to be saved is to believe that Jesus Christ is able to save you, and then trust Him to do it, by being obedient to His voice in all things.

The way to help the sinner, is to go to him in the Spirit of Christ, in the name of Christ, and for the sake of Christ.—*Etc.*

We Want to See the Day Come.

When the finger of reproach will not be pointed at any one who professes to be a child of God.

When membership in a Christian church will be a certificate of character good enough to take a man anywhere.

When all who have an experi-

mental knowledge of the Lord Jesus Christ will not be ashamed to have the whole world know it

When the devil won't be sure of catching a big fish every time he baits his hook with money.

When all Christian parents will train up their children to be cheerful givers.

When people will find out that a little lie is as black as a big one.

When no man will engage in any business in which he can not ask God to be his partner.—*Set.*

Flea-Hunting.

When there is so much need for men and women with lofty aspirations, and burning enthusiasm to throw themselves with full weight upon the side of righteousness, and aid in the great work of lifting our degraded humanity out of its woes, it is discouraging to see them act the Saul and go hunting for fleas. The need of the hour is manliness—womanliness—backed by wise courage to do the noble part in the redemption of the world. Great opportunities are opening all around, great privileges everywhere invite action, and great duties press with unwonted weight upon every soul; then why be contented to spend life hunting fleas.—*New Orleans Advocate.*

A Fair Question.

Whenever we hear men and Women that profess and call themselves Christians complaining that the church does not render them sufficient service in the development of their religious life, we are inclined to ask them, "And what service, pray, do you render the church?" This is a fair question. Even the Son of man "came not to be ministered unto, but to minister, and to give His life a ransom for many." Let us bear in mind this great truth, and supplement it with another of equal importance: "The disciple is not above his Master, nor the servant about his Lord: it is enough for the disciple that he be as his Master, and for the servant that he be as his Lord."—*Nashville Advocate.*

Doubts.

Doubts will arise in a convert's experience until this point gets clearly settled in the mind. Just so long as any one thinks conversion means a certain amount of excitement, or a particular kind of feeling, or a joyous experience, he will be subject to times of doubting; but when he learns that conversion is the state of trusting Christ and of friendship for Christ, that had rather die than dishonor Him, then doubts disappear.—*Florida Christian Advocate.*

Two More Resolutions.

4 "That we regret that the liquor traffic has entrenched itself in our state and national politics, but since it has we have no choice to but meet it on the ground of its own choosing, at the ballot box.

5 That we regard the ballot as a sacred trust, and hold its use against this evil as the imperative duty on the part of all Christians."

The foregoing resolutions were adopted almost unanimously by the N. C. & Va. Christian Conference at Pleasant Grove, Va., in November of last year. not a member voted against them, but two or three did not vote at all.

What will God think of men, who voted for those resolutions last fall if on the eighth day of November 1892 they cast their ballots for parties and candidates pledged to license, legalize, and protect the liquor interest for the sake of party gain? This is all the comment I wish to make at this time. As for me, I do not propose to serve the devil that way.

JEREMIAH W. HOLT.

Elen College Notes.

The close of one more week has rolled around, and with it, the end of all those opportunities for good which come to us during the course of every week. Doubtless the hardest thing any human being tries to realize is, that the present is continually passing away to come no more. If we could constantly keep in mind that we have only a certain number of years to live, and that each one of those years is made up of days, hours, minutes, and seconds, which are rapidly passing away, and a great number of them unemployed, probably we would be prompted to do a greater amount of work in life than we do. We are quite often too careless with the little odds and ends of time which we have at our command, and we fail to use them profitably to ourselves and to any one else. There is a very good maxim among those given for the guidance of young people, which says, "Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind." Now if all people, both young and old, would strictly observe this maxim, what a great change we would see all around us. There would be a great increase, not only in manual labor, and physical culture, but also in mental development. The greatest, brightest, smartest men we have in our land, to-day, are those who are always busy, and who have always been busy, since they were large enough to know what "to live" means. There is an impressive truth in that little stanza from Longfellow, which runs as follows:

"The heights by great men reached and kept,

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Mr. L. A. Conlter, State Secretary of the Y. M. C. A. lectured for the young men on Wednesday evening. The lecture was bright and lively, and to the point. The young men were glad to have such an opportunity, and we presume enjoyed the exercises very much.

Rev. N. G. Newman also gave us a pleasant call this week. He was looking well and happy, and we have no doubt in the least but that he felt so, as he was on his way to Graham with the special intention of taking unto himself a wife. Bro. Newman is the first of the class of 1890-'91, to break the ranks of single blessedness, and we trust he may find in his chosen companion for life, a helpmeet indeed; and that they both may live long and happily together.

The Philologist Society's hall has just been made attractive by the presence of a nice chandelier. Gradually but surely the young men are completing the work which they have undertaken, and, no doubt, before commencement, all the societies will be able to point their friends and visitors with pride to their respective halls, well-fitted up and adorned for the purpose for which they are intended.

President Long has been able to resume his duties this week, and we are again in good working order. We are enjoying very much the Notes from Harvard. We are also glad to see that the Alabama brethren are turning their attention to educational matters. Being personally acquainted with Prof. Fuquay we are sure that he will do good work in that section, and give satisfaction to all concerned. The great hope for our success lies in the education of the rising generation of young Christians. Our people are more interested in the work than they have ever been before, and yet there are a great many who are still indifferent in regard to the education of their children. What we need, is more advocates in the field. The eyes of the blind ought to be opened, and the deaf made to hear. It is hard to change the ideas of people who have grown old, but it is not impossible. And by the help of stern facts and solid argument, we can do much more to arouse our people than has already been done.

H.

Oct. 29, 1892.

"The ungodly shall not stand in the judgment." They will begin a fall there that will never stop.—*Ram's Horn.*

The longest railway bridge span in America is that at Poughkeepsie, N. Y., which is 548 feet.

FROM PASTORS AND FIELD.

Suffolk Letter.

The slaters are at work on the new Christian church here and we will soon be under roof. We are moving on slowly but we trust surely with the building. Last night closed my tenth year as pastor of this church. I preached in the morning and Dr. Barrett preached a good sermon at night to a good congregation. Mrs. Barrett and the baby have been visiting friends in and near Suffolk and Dr. Barrett had come up to spend the day with them.

Rev. N. G. Newman and bride have returned from Washington and Baltimore and are domiciled at the "The Beale House," and will leave for conference tomorrow. They will board at Mrs. Beale's and brother Newman will have charge of Holy Neck and Berea the coming year.

Miss Di Kilby has returned from a delightful visit to relatives at Burlington, N. C., and Mr. Spotswood Tarrentine, her cousin, returned with her to visit relatives in Suffolk; and while here his brother Darius from Courtland came down and spent a few hours with him. Mr. Spotswood leaves for his home to-night.

There will be a Sunday school entertainment at the Christian church in Norfolk, Va., to-night, and they are looking forward to a delightful occasion. Dr. Long, the President of Elon College, was expected to deliver an address, but has informed them that his eyes are not in condition to do so. Many regret this affliction and hope that it is only temporary in its duration.

I made a little run up to my home in N. C. last week, going up one day and returning the next. I love to see the hills in autumn, and this year they are unusually charming. This bright October has been a glorious one for painting and nature has just emptied all her gorgeous colors on dogwood and maple, on hickory and elm, on oak and poplar, till hills and valleys are aflame with crimson and with gold. The most charming thing to me is a beauteous landscape with its undulations and variations in lines and tinges, with its streams tracing silver belts between the hills and the whole stretching out in lovely splendor against the horizon of blue. And I sometimes wonder if God can fill this world, marred by sin, with such floods of beauty, what must that home be where sin cannot enter! Ineffable must be the glory of the heavenly world!

As soon as I have time I will send to the Sun a sketch of Col. Copeland's life.

W. W. STALEY.

Oct. 31, 1892.

Mt. Vernon.

Last February we were requested by the Young Men's Christian Association to preach once a month at Mt. Vernon school house, a point about three miles from the college. The congregations were good, and the people seemed to appreciate our feeble efforts. During the summer we were not able to fill the appointments. When school opened we were requested to come and preach for them again. We did so, and by request of the people we consented to hold a series of night meetings which commenced third Sunday in October and closed the following Sunday. Twenty professed faith in Christ. It was a glorious meeting. The old and the young; the middle aged and the backslider gave their hearts to God. The spiritual conditions of the comparatively few believers in the community seemed greatly revived. Nearly every one present seemed to feel the power of the spirit. Sometimes the people seemed loath to leave, even after the benediction had been pronounced. Rev. W. C. Wicker assisted us in preaching. Rev. R. G. Kendrick also preached for as one night. Several of the young men of the college attended the services and took an active part in the work.

We expect, in a short time, to have some one to organize a church at this point. Sixteen names have already been secured, with five heads of families. May the Lord bless these babes in Christ, and may they hold fast to their profession until they become vigorous men and women in the Master's cause.

W. J. LAINE.

Elon College, Oct. 26th, 1892.

Alabama Letter.

DEAR BRO. CLEMENTS:—I will give your readers a few more notes from Alabama.

Rev. J. D. Elder informs us that there is a good opening for a Christian church near Hillabee.

Last week we had the pleasure of visiting the people at West Point Mills. We found Prof. J. H. Hughes at his post as teacher of the school at this place. Bro. Hughes is surely the right man, in the right place.

While at the school we had a glorious hand shaking with our old students. May God bless those children. We also met many of our friends who seemed to be enjoying life well. But now we must part with those friends. Probably to meet again. This reminds us of that great day of parting when we meet no more.

It was our good pleasure to be at New Hope last Saturday and Sun-

day, after preaching Saturday by Rev. J. D. Elder the church met in conference. The body transacted the business in harmony. This church was behind some on the Home Mission Fund but every dollar of the money was paid. I would to God that all our churches would come up with their funds. Rev. J. D. Elder was unanimously called to the pastoral care of New Hope for another year. Bro. Elder has been serving this church for many years.

He has done a grand work for his people here. May God bless him with health and strength to continue his labors in the Lord's vineyard.

Our school will begin the first Monday in November. Let every one get ready to enter. Brethren we must give this institution our hearty support.

I wonder if there is any chance to get our brethren of North Ala. to write for the Sun.

[Hope they may.—Ed.]

District meeting next Sunday at Christiana, let every body come.

Nothing more this time. God bless the Sun and its readers.

Yours in faith,

Geo. D. Hunt.

Daviston, Ala., Oct. 23, 1892.

District Meeting.

The district meeting of district number 4 met with the church at Elon College on Saturday the 29th at 10:30 a. m. Rev. C. C. Peel as temporary chairman, conducted religious service.

On motion, permanent organization was proceeded to, resulting in the election of the following officers:

Rev. C. C. Peel, President, W. H. Boone, Secretary, H. C. King, Treasurer.

The following delegates from the following churches enrolled.

Mt. Zion.—J. E. King.

Long's Chapel.—H. C. King, E. King, A. F. Allen and Chas. Fitch. Bethlehem.—D. F. Kernodle and J. M. Smith.

East Minister.—Miss Walker.

Elon College.—Miss Berta Moring, W. H. Boone.

Ministers enrolled, Dr. W. S. Long, J. U. Newman, Revs. W. T. Walker, T. W. Stroud, C. C. Peel, W. C. Wicker, Profs. R. G. Kendrick and Herbert Scholz were invited as deliberative members.

Program was then taken up, and queries for a m. session discussed until 12:40 p. m. when dinner was declared as next, to its attendance one hour was given. At 1:40 p. m. the meeting was called and discussions proceeded with until program was declared consumed.

On motion Bethlehem was chosen for the next place of meeting, with

Revs. W. S. Long, T. W. Stroud J. U. Newman as a committee to arrange program.

The service of the day was concluded by a prayer from T. W. Stroud.

Sunday services were exceedingly interesting. Rev. W. T. Walker at 11 a. m. addressing a very large congregation with one of his most impressive practical sermons, and Rev. P. H. Fleming addressing the Y. M. C. A. members at 3:00 p. m. Showing the importance of saving the souls of the college young men. At 6:00 p. m. Dr. Long as usual gave us a good talk. Thus ended a meeting that we think accomplished much good, and we hope all those who attended were glad they came and will come again.

C. C. PEEL, Pres.

W. H. BOONE, Sec.

Howard Chapel and Kallam Grove.

DEAR BRO. CLEMENTS:—I wish you could have been with us at Howard Chapel and Kallam Grove meetings. Though we got along splendid, for Bros. Holt and Whiteman were with us at both places. Bro. Holt, with his usual earnestness, logic and strong convictions moved the people to thinking. And Bro. Whiteman with new zeal and fresh courage preached some good sermons and with good effect.

The meeting lasted about a week at each place. And as a result, there were about twenty-five conversions at Howard Chapel 21 additions and 4 more to join.

And at Kallam Grove there were about 25 professions, the most of which have and will join the church there and at Mt. Bethel together. Besides, both churches are greatly built up otherwise.

We held our last quarterly conference at Mt. Bethel last 4th Saturday and Sunday, with best of results. Bro. Whiteman preached for me on Saturday and Sunday. There was communion on Sunday.

All three of the above churches have adopted the "assessment plan," with but very little opposition.

They have called the writer to serve them again next year at the three churches, and many thanks to this people for the confidence so placed in me. May God bless them abundantly, spiritually and temporally.

And to Him, more than all other source, I attribute my success for this year, and to Him I appeal for wisdom and help for next year and all of my future life. And in heaven all praise and honor and glory shall be His, while the ages of eternity roll on.

T. B. DAWSON.

Bacon, N. C., Oct. 26, 1892.

The Christian Sun.

THURSDAY, NOVEMBER 3, 1892.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

Send in your subscription to the SUN.

Rev. Roger Charnock of Berkley, Va., continues quite sick at his home.

Rev. W. G. Clements, the SUN's editor, left in company with Rev. J. L. Foster last Monday for the Eastern Va. Conference.

Rev. T. B. Dawson reports that during the protracted meeting at Kallam's Grove four couples were married by him, three of them at one service.

We are glad to see that the *N. C. S. S. Reporter*, an eight page weekly, is a neat paper, published at Durham, N. C., by Thompson and Gully. We wish it much success.

President Weston, D. D., has been elected a member of the American Institute of Christian Philosophy, of New York city. This is no little compliment to both Bro. Weston and the Institute.

Don't fail to renew your subscription to the SUN between now and conference, for we will revise the mailing list then, and want to continue the paper to all our old subscribers and many hundred new ones.

Bro. O. T. Hatch of Winston has our sympathies in his illness. We are glad he is better now. He feels grateful to his friends in Winston and Salem, and especially his sister, who were so attentive to his every want during his sickness.

On Wednesday, Oct. 26, 1892. Rev. N. G. Newman of Ivor, Va., was united in holy wedlock to Miss Kate Clendenin of Graham, N. C., by Rev. D. A. Long, D. D., of Yellow Springs, O. We extend well wishes and congratulation.

Godey's Magazine (for 62 years *Godey's Lady's Book*) for October has been received. It is the first num-

ber under the new management. It is superb in every respect, and worthy a place on anybody's centre table. Price \$3 00 a year. Godey Pub. Co., 21 Park Row, New York.

In several states difficulties are alleged in regards to printing and marking the new Australian ballots. It is to be hoped these difficulties are not manufactured by politicians to get back the old-time free field for bribery intimidation.

"The opening of the railroad from Joppa to Jerusalem has given a great stimulus to real estate in the vicinity of Jerusalem. The aspect outside the walls has changed very rapidly on account of the active operations of both Jews and Russians in their building operations. American locomotives move the trains over the road."

"According to *The Voice*, there is a law in Illinois forbidding the sale of liquor within any fair. It is forbidden by law, on the very site occupied by the World's Fair. Yet the managers have let privileges for the sale of liquor to numerous parties, and have incurred penalties to the amount of \$600,000 if these privileges are not made good."

"The Fifteenth Century was a period of wonderful discovery and invention. Gunpowder, and the art of printing, and the revival of learning, marked this century. In this century, under the auspices of Prince Henry the Navigator, the West coast of Africa, as far as Sierra Leone, was explored, and Madiera and the Azores were discovered." A shorter route to India, by way of the Cape of Good Hope, was discovered, and near its close, the famous voyage of Columbus, resulting in the discovery of the New World."

Longer Conferences.

Any building, material, mental, or imaginary with a weak foundation, must sooner or later prove a failure. This is as true in business as anything else; and business, in religious matters, is no exception to the rule.

The work of our conferences may be classed in three divisions:

I. Reports of work done.

And this should not be passed over indifferently. A correct knowledge of what has been done, is a fine guide to point out the future path of duty. Seeing the mistakes, we know how to avoid them in future; and knowing what succeeded best, we know better where to work with the greatest energy.

All manner of reports ought to be made full in every particular.

II. Plans laid for future work.

A wrong step in devising plans often cripples, and sometimes kills a

good work. One of the most important things in any work is, to have the plans well matured, and then set forth in unmistakable language. This all requires much thought and exchange of ideas. Great plans for work pushed out by broad thoughts are like the large trees of the forest, require more than a day and night of growth.

Plans developed in a day are often like Jonah's gourd vine, die in a night.

III. Forming new acquaintances and exchanging religious experiences.

Every year we meet some brethren and sisters at conference whom we never met before. We need a little time to talk with each of these. Meeting brethren and sisters whom we never saw before, and spending a few moments in religious conversation with them, often strengthens both them and us for the work of the Lord. And what is calculated to revive us more than an hour's conversation with those whom we have met year after year in our annual gatherings? This is a comfort and blessing for which we should thank God.

To attend to each of these departments properly, to say nothing of other matters, requires more than three or four days. We ought not to think of doing the work of the conference under a week.

It is possible that no one thing has crippled the work of the Christian church more than our hasty way of running over work in our conferences and conventions in an indifferent way. Let us in future decide to take time and remain at conference until all work is properly done. It is an old adage but true; "Whatever is worth doing is worth doing well."

A Question and its Answer.

DEAR EDITOR SUN:--Will you please tell me what made James O'Kelly withdraw from the Methodist church. I wish to know the facts about it.

JOSEPH LILES.

In answer to the above, we give the following:

Mr. Wesley was a minister in the Episcopal church. The church at that time was in a low spiritual condition; and, therefore, a few young men were gathered around Mr. Wesley for Biblical instruction in religious matters. God blessed the effort; and soon the work spread to other places. Soon small societies for this kind of work were formed in new places. After awhile as the work grew to larger parts, these societies were called Methodist, possibly on account of their new way of work. As the work increased, ministers were set apart for the new work. Among

those in America, was James O'Kelly.

For some time no special close organization was formed; but everything moved under the directions, principally, of Mr. Wesley. As the work developed organization was agitated more. Finally some began to speak of a bishop. This idea was strongly opposed by Mr. O'Kelly, and earnestly advocated by Mr. Asbury. Things moved on until finally these ministers met in conference at Baltimore, possibly about the 15th of December 1792. At this conference, a majority decided in favor of a bishop; and Francis Asbury was made the first bishop of the new organization. Mr. O'Kelly then offered in substance the following resolution:

If a ministers feels himself aggrieved in the appointment given him by the bishop, he shall have the right to appeal to the elders.

This resolution was voted down; and then Mr. O'Kelly and a number of other ministers withdrew. Mr. O'Kelly was very much opposed to the power of a bishop.

It will be seen, from these statements, that O'Kelly withdrew from, or did not go into the new organization, because it would have a bishop.

Ostracism.

Few are the words in the English language, meaner than *ostracism*. Its use at Athens and among some other Grecians has placed upon it a stigma that will forever give the word a low meaning. It is true that this word is not used now in precisely the same sense that it was by the Grecians; but, while it has lost some of its original meaning, it has crowded itself into other mean channels.

Many people seem to think when other people do not agree with them they have a right to regard them as mean, and subject to a low type of ostracism. Especially do they seem to think this is right in religion and politics. How often do we find people who profess to belong to the meek and loving Savior, ostracising those who may chance to hold denominational views different from their own? And politicians seem to think that it is a God given right to sneer at, and ostracise those who may chance to see different from themselves.

From all that we see in the material world, we learn that God has been pleased in the work of diversity. And, from what we know of the mental world, God has made no two minds precisely the same. It was Dr. T. M. McWhipney who said, "When God made one mind, He broke the mould, so that two minds could not be made in the same mould." Men can no more think alike than they can look alike in their physical

appearance. Just as well ostracise a man because his hair or eyes are not the same color of yours, as to ostracise him because he does not think like you do.

Ostracising men because they do not think like you do on denominational lines or political issues is the work of the devil. And he glories in it for he knows that it gets up a strife that drives Christ to the back ground.

We think the following from the *Raleigh Christian Advocate* is sound doctrine:

One of the most common faults of many very good men is a want of toleration for the views and opinions of others. Some very good men are ready to consign to eternal punishment all who do not agree with them both in religion and politics. We heard a very good man consign a certain political party to hell and every man who voted for its nominees along by the side of the party in the same place. You frequently hear the expression that no Christian can vote for this or that man, or with this or that party. Of course this is all foolish and silly talk.

All men are entitled to their honest belief. But some one is ready to say they are not honest in their belief. Who is to be the judge of this matter, you or God. Let men and women read and think for themselves; and when they differ, let them do it in love. Read carefully what follows from the *Biblical Recorder*.

Political speakers are very prone to give their hearers advice; and if the man they listen to has any reputation as a politician, or is shrewd enough to deceive even good men by false reasoning, there are Christians ready to put his advice into practice, even if it involves the severance of the ties of friendship between friends and neighbors, or interferes with the previous fellowship existing between them and their brethren and sisters in the Lord. It is a sad thing that such advice should be given; it is a sadder thing to follow it.

Now, brethren and sisters, if we have ever been guilty of using the weapon of ostracism, let us bury it forever. It is a weapon of the dark pit below. Don't use the devil's weapon of warfare.

Related Politeness.

I was reading a story the other day that made quite an impression on my mind, writes Mrs. Bottom in the *Ladies Home Journal*. It is well known that the Queen of England loves to go about in simple guise among the cottages of the poor. One day the Queen was caught in a shower, and she entered the dwelling of an old woman; the old dame's sight must have been dim, for she did not recognize her sovereign. "Will you lend me an umbrella?" said the royal lady, who did not happen to have one with her. The old woman granted the request grudgingly. "I have two umbrellas," said the dame, "one is a good one t'other very old. Ye

may take this; I guess I will never see it again." And she proffered a ragged concern whose whalebone ribs might be seen here and there through the coarse, torn cover. England's Queen quietly took the umbrella, which was better than nothing, and went forth into the rain, not by one word betraying her rank. The next day one of her majesty's servants brought back the wretched umbrella, and then the cottager knew to whom she had lent it. "Ay, ay, had I but kenned who it was that asked for the loan, she wad hae been welcome to my best, to a' that I hae i' the world," exclaimed the mortified old woman, shocked and grieved at having missed such an opportunity of winning a smile from the Queen.

The above presents a true picture of littleness found in many hearts. Had the old lady known who the queen was she would have acted quite differently. The true Christian spirit would have acted differently any how. Many calls that are made upon us come in some way from Jesus, and we do not know who it is, like it was with the woman at the well.

Separation.

Kingdoms, political, animal mineral and all kinds of flesh, events and historical complexions crowd the sum total of this world's make up. As things stand in this time world, there are no definite line of separation which are crossed by something else. The various species of animals do not hesitate to cross each others paths, seek drink at the same stream or food in the same forest. The red clay, the white sand, the unsightly stone and the precious gold all find a home in same terraquious building. Objects as different as black and white are often touching elbows as they follow their line of march. As confused and indefinite as the lines of separation are in our eyes, they are as distinct to God as the plainest roads are, over which our vehicles pass.

Matter, coming in contact with different matter, and influence with influence often has a tendency by their modifying effects to make the world better; hence Christ in the parable of the tares says let both grow together till the day of harvest. But bear in mind they are to grow together in the world not in the church.

By and by there will be a final separation as distinct in appearance as they are now seen in the wisdom of God. Paul teaches us that God will gather together in one all things in Christ. Nothing could make the contrast between heaven and hell greater than the final separation and classification. All the good in heaven, all the bad in hell. All the sweet in glory, all the bitter in perdition. All the love in the bright world above, all the hatred in the dark regions be-

low. What a separation it will be! Reader where will you be when this separation comes? Will you be with the glorified ones, or will you be with the misery stricken lost one?

To the Ministers of the Southern Convention.

DEAR BRETHREN;—Please ask your congregation to send money due Elon College by their pastor or delegates to the conference. I expect to attend all the conferences to give receipts; please comply with the above request and greatly oblige.

Yours fraternally,
W. T. HERNDON, Ag't.

Conferences Meet.

Deep River conference meets at Union Grove, Randolph Co., N. C., Nov. 10, 1892.

North Carolina & Virginia conference meets at Wake Chapel, Wake Co., N. C., Nov. 22, 1892.

The Duty of the Deacon.

Although the word *deacon* simply signifies a *servant*, it is a fact that the word was used in the New Testament with reference to a certain office in the congregation, for Paul uses the following language in Philippians 1:1. "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons." Hence, we accept its use as justified in the church.

I. The deacon should be a Christian: "holding the mystery of the faith in a pure conscience" (1 Timothy 3:9).

II. It is generally conceded that it is the duty of a deacon to bear to the congregation the elements, the bread and wine, in the ordinance of the Lord's Supper.

III. The deacon should be a married man (1 Timothy 3:12). His house should be orderly.

IV. Because of the incident related in the first part of the sixth chapter of Acts, has generally been conceded that a deacon, as distinct from the pastor is assigned to a supervision of the secular concerns of the church, for which no other officer, committee or person, is by vote of the church appointed; that is if there is property matter that needs attending to, if there is sexton matter needing attention, salary matter, any secular business affairs, in short, it is the duty of the deacon to see to it properly. A deacon has no liberty of choice in this matter. But where a church appoints a treasurer, soliciting committee, trustee, committees, commissioners, or any person by name for certain duties, the deacon is relieved of that labor.

V. In some of our churches the deacons are ordained; and indeed, in some denominations, they are all ordained by special ceremony, and by the laying on of hands. Because of the fact that the first persons generally considered deacons, Stephen, Philip, etc., became great preachers and evangelists, we have a right also to expect that where a church does not have an elder, as distinct from the pastor, that the deacons will be helps, aids to the pastor in spiritual matters. Indeed the great preacher Paul alluded to himself, together with Apollos, as a deacon, in such passages as the following:

1 Cor. 3:5. "What then is Apollos? and what is Paul? Ministers through whom ye believed." The word here translated "ministers" is really *deacons*; that is, "deacons through whom ye believed."

2 Cor. 3:5. "But our sufficiency is from God; who also made us sufficient as ministers" (deacons) "of a new covenant."

Ephesians 3:7. "Christ Jesus through the gospel, whereof I was made a minister" (deacon).

On account of these uses of the word we have a right to ask of the deacon that he should be an aid to the pastor in the spiritual concerns of the church. If there are any sick, any in distress, any seeking the Savior, any wandering or back-sliding, it is the duty of the deacon to call the attention of the pastor to the case, or to assist in the matter himself, if the pastor does not attend to it, or does not succeed.

VI. The deacon should be a man of gravity; not one despised in the community; and no one should be appointed a deacon in order to make him useful. He should only be appointed deacon because the church needs that man in that office (1 Timothy 3:8).

VII. The spirit of the office of deacon is that which should animate a servant of the household. He belongs to the family, and should serve it in any capacity where he can be useful. The idea is ministration, service; he is a servant of the Lord, and this servant's duty, except in a few lines, is not strictly defined. But that which in the household or family the servant might be expected to do should suggest unto the deacon of the church his duty. He is not the ruler of the church; but the servant of the church, useful unto every good word and work.—*American Christian for October*.

The most insignificant man on earth and the highest archangel in heaven are held in the grasp of the same moral law, and are equally and alike bound to the faithful discharge of their allotted duties.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Now you must get your pens and writing paper and write us a letter. I am tired of having such a small number who seem to take an interest. It don't do much good for you to promise to do better and week after week neglect to fulfill your promise. I would rather you would not promise than to promise and never do. When people do that way they are called by a very hard name. And, my dear children, you just must learn to keep your promise. Wake up I say and show your colors.

Cordially yours,
UNCLE TANGLE.

OCTOBER 24, 1892

DEAR UNCLE TANGLE:—I thought I would write as it has been a long time since I have written. I wrote some time ago, but I reckon it must have been thrown in the waste basket. I am sorry to see so few letters in the Corner. What has become of the writers? Everybody is busy picking peanuts. I want to commence going to school this day week. I will answer Willie Staley's question. It was Jacob who dreamed he saw a ladder reaching to heaven. Gen. 28: 12. I will ask a question: Where does the Bible mention new cars? I will send five cents for the BAND. I will close for this time. Good by.
NETTIE PIPPEN.

We are glad to get your nice little letter, Nettie, and I assure you that none of the cousins letters are thrown in the waste basket when properly signed by the writer. So yours must have been lost in the mails. Write again soon.

WEYERS CAVE, Va., Oct. 28, 1892.

DEAR UNCLE TANGLE:—Our school has commenced, but I will try to write as often as I can. The Methodist and the United Brethren conducted a successful revival meeting about four miles from here; it continued about seven weeks and there were quite a number of converts, and a good many joined the church. Cousins, let us all remember that Jesus gives us our daily bread, he has all power to save us. Jesus died for us that we through his death might live; he took upon himself the punishment for our sins so that God may forgive us and not punish us. God will punish all that do evil if they do not repent and turn away from their sins. Sin is a hard master but there are many who obey him. As a master he gives a poor reward to those

who serve him. We are expecting Uncle Barry in this part of the Valley soon. Enclosed find one dime for the mission BAND.

Yours truly,
ALFRED W. ANDES.

Alfred, we enjoy your letters very much and hope you will always be a faithful follower of him who died that we might live.

Light Through Confession.

HOW THE BLESSING OF CHRISTIAN RELIGION
MAY BE OBTAINED

In a large city I noticed an old man who had remained through the first and second meetings and was standing as though he were hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman who was then my associate to speak to him, and approaching him he said, "My friend, are you a Christian?"

The old man said: No sir, I am not a Christian, but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavors in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here several years ago I attended almost all his meetings and talked with him and others personally, and when the meetings were done I was as far away as ever. Now I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him, "Have you ever confessed Christ with your lips?"

The old man said, "No; I was waiting to become a Christian before I should do that."

My friend said to him, "That is just the way to become a Christian," and quoted a passage upon that point from the tenth chapter of Romans, and said, "I believe you need to commence tonight with an open acknowledgment of Christ as your master."

The old man said, "It is too late to do it tonight, for the service has been dismissed."

My friend looked about the room, where there may have been ten persons tarrying, and said, "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation the old man walked down the room and held out his hand to a gentleman whom he knew, and said, "Mr. W—, I want to confess Christ to you," and then went to others and said practi-

cally the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in to the 10 o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said:

"I have brought a friend to meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ?"

I said to him:

"Has the light come to you?"

And he said:

"Yes, and I want my friend here to confess Christ too."

Before the day was done the second old man had risen in the meeting to express his intention of being a follower of Christ, and after that it was a joy to see the two old men, side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God puts first we need to put first also and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—*Rev. B. Fay Mills in Golden Rule.*

Stop the Rum.

A few years ago, in a lonely hut in Central Africa, a worn-out man died on his knees, praying in the fervor of a consecrated, loyal soul, O, let Thy kingdom come! He had opened, he thought, the great dark continent to the onward march of civilization and the light of God's truth. Christendom shouted for joy, and the procession started.

Watch it! One missionary, 70,000 gallons of rum; another missionary, another 70,000 gallons of rum; and so on and on it goes, rum and missionaries and missionaries and rum. Then we touch the great Congo State.

Watch again! One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick; it cries out: O, Christian at home, for the love of Christ, stop the rum! But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary.

Under the madness of intoxicating liquors sent from Massachusetts,

two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for \$17, but America hurries fifty souls to the bar of God for 90 cents.—*Sel.*

The Homiletic Review for November contains much helpful material for those engaged in ministerial work.

President Merrill E. Gates, of Amherst, writes on *The Christian* a Trustee.

F. Burr, D. D., the well known author of *Ecce Coelum*, has a second paper, suggestive and timely, on Astronomy as a Religious Helper.

Other equally notable writers on very interesting subjects help to make this a very useful magazine.

A practical article on How to See Europe, Egypt, and Palestine on Two Dollars a Day, is contributed by Rev. Camden M. Cobern, Ph. D., to the Miscellaneous Section.

The Funk & Wagnalls Company, 18 and 20 Astor Place, New York, are the publishers.

Alexander Black, who is so frequent and welcome a contributor to the young people's magazines, is literary editor of the *Brooklyn Times*. He furnishes a paper on "The Babies of the Zoo" to the November *Wide Awake*, and has made a careful and entertaining study of the young animals of the Central Park Menagerie.

Nye Repents.

I wrote two scathing editorials for this paper, which had a good deal to do with bringing on the war, it was said. When I see now what that war cost in blood and bitterness and vain regret, of course I am sorry about it; but then I was young and impulsive, and had never brought on a war. I would know better now.—*From his Autobiography of an Editor, in the November Century.*

The more I think of it the more I find this conclusion impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see.—*Ruskin*

To have faith in God is not to believe that if I do His will I shall not suffer; Christ did God's will, and suffered. It is to believe that it is better to do God's will and suffer, than to escape suffering by not doing His will. It is to count God the chief good, and His service the chief happiness.—*Lyman Abbott.*

Our Out Going Missionaries Hear From.

The steam ship "China," in which our missionaries sailed from San Francisco, Sept. 27th, reached Honolulu Oct. 4th, where she stopped for one day. From there we have a letter from Bro. Woolworth. They were all well, were having delightful weather, and a pleasant voyage—minus some sea sickness. Through the mercy of Him.

"Who planteth His footsteps in the sea,
And rideth upon the storm."

We expect soon to hear from them from the capital of the "Sun rise Kingdom," where they have gone to join Bro. and Sister Jones in teaching the people of Jesus and His love.

J. G. BISHOP.

Dayton, O., Oct. 27, 1892.

A Window of Heaven.

It was a winter day. A child, tired of play, stood by the window looking down upon the rough, hard-frozen ground and the cold, gray river, the surface of which was all cut into little fretting waves by the sharp, icy wind that blew steadily up stream.

Inside it was warm and comfortable; a bright fire burned merrily in the grate, and in the corner the grandmother sat in her high-backed rocking chair, knitting and thinking. On the rug before the fire were scattered some blocks, odds and ends from a carpenter's shop. These were the child's most precious playthings, and with them he had been trying to build a castle like the one in the picture which was pasted in the lid of his grandmother's workbox; but the walls would not stand, so he left it and went to the window, where his eyes traveled from the river to the sky.

How the wind blew the clouds over the hills; would they never stop coming?

Suddenly there appeared among the clouds a window, a window in heaven! Surely he saw angel wings. Slowly they moved. "O to see the face of an angel, how glorious that would be!" Breathless with wondering joy and awe the child gazed steadily upwards, but just as he thought to see a heavenly countenance shine down upon him the window vanished. In its place there appeared a grate of glowing coals just like the one in the room, and the child knew that it was no window of heaven at all that he had seen, but only a picture that the fire had made against the clouds. Now that it had faded the world looked cold and dark, his heart was sad, for heaven had seemed so

near, why could he not see the angels?

Close to his grandmother's side he drew his little chair and laid his head in her lap, and her loving eyes smiled down upon him. She too, had been thinking of heaven, for she had many friends there; but she knew that the only way to see the angels is to be an angel.

Years passed and the child grew to be a man. Many times he saw fair visions where other men saw only clouds, and so he became a poet, and his own soul was a window of heaven, for it was good and pure, and the love of God shone through it to all mankind.—*Christian Standard*.

The Comfort of Giving.

A Methodist minister tells, in *The Treasury*, an instructive story about giving. In one of his charges a good man regularly contributed every Lord's Day five dollars for the support of the church, and as regularly a poor widow put in five cents, all she could spare, as she supported herself and six children by taking in washing. One day the former came to the minister and said that the latter ought not to pay anything, and that he would pay the five cents for her every week. The minister called to tell her of this offer, which he did as delicately as he could. What was her reply as the tears started to her eyes? "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe too. My health is good, my children keep well, and I receive so many blessing that I feel I could not live if I did not make my little offering to Jesus each week." How few can read this simple narrative without feeling rebuked for their insensibility to God's exceeding goodness.

A Mistake.

Attractive pulpit power is not all ways edifying. It may draw large congregations of interested listeners, and yet not build up the church. The pulpit should possess attractive power. That power should be found in an uplifted Christ. "And I, if I be lifted up will draw all men unto me." Pastoral and personal influence flowing out of a godly life, earnest prayer, and unwavering faith, coupled with sound doctrinal preaching, is the kind of work that builds up a church steadily, and holds firmly together the spiritual material of which it is constructed.

"It is a great mistake to rest the prosperity of a church entirely on attractive power in the pulpit. Bishop Philips Brooks gathered a vast congregation in the Trinity church, Bos-

ton, by his superb sermons, but he did not build up a solid church by pastoral work. The result is that since the brilliant light has been removed that that pulpit the huge congregation melted away like snow under an April sun. An Episcopal rector said to me the other day, "My predecessor, Rev. Dr. D—, held St—'s church for forty years, by great pastoral and personal influence; the best men in my church are the fruit of Dr. D—'s steady work and godly living"—*Rev. Dr. T. L. Cuyler*.

Don't Sneer.

We pray you not to get into the habit of sneering. You may indulge this tendency until it utterly destroys the spirit of Christian gentleness and kindness in your hearts. Your neighbors are full of faults, to be sure; your fellow-Christians fail to come up to the standard of their professions, it is true. But are these good reasons why you should become sour, censorious and malignant? What about yourself? Are you perfect? Suppose that God should judge you as rigorously as you judge other people? In that event, where would you stand? Be forbearing; be magnanimous; be Christ-like. Remember that it is not easy to reach the highest levels of conduct, and do not expect of others what you fail to do in your own life.—*Nashville Advocate*.

Dry-Rot in the Pulpit

Many a minister may date his decline in pulpit power and acceptability to a neglect of his study. Of all professional men he can least afford to degenerate in intellectual vigor. He must keep up the stimulation which comes from contact with the best thinking of the past and present. He must study thoroughly the problems with which he has to deal. His sermon must not be dashed off at hurried intervals, but be the result of careful writing and deliberate preparation. He must be constantly the man who reads, observes, reflects, writes, absorbs and digests. He who is on fire with a well-prepared discourse will sustain himself anywhere as a preacher, and impress for good all who listen to him.—*The Presbyterian*.

Great Preaching.

Demosthenes is popularly understood to have said that the three requisites of an orator were action, action, in the sense of violent gesticulation. The word is *Kinesis*, and what he meant was, the power to move somebody else. When people heard Cicero, they said: "What admirable language! What

graceful gestures!" When they heard Demosthenes, they said, "Let us go and fight Philip." So when a man preaches, people should not say, "What an eloquent preacher!" but, "Let us go work for Christ, go down into the slums and win the people sinking to degradation under the very shadow of our church spires."—*Central Presbyterian*.

A sermon, however excellent in matter, delivered in a monotone, interspersed with an occasional yell by way of emphasis, will displease more than it will influence; while commonplaces pleasingly uttered, with appropriate intonation and graceful gesticulation, will influence as many as are within hearing. If Paul could be all things to all men, the follower of Paul can well afford to copy his example in making an effort to please an and once.—*St. Louis Christian Advocate*.

Useful Information.

The moon moves 333 feet per second.

It costs \$1,500 to cover the Egyptian obelisk with paraffine every time it is found to be yielding to the destructive effects of our climate.

According to a statistician of small things, the human heart in a lifetime of eighty years beats 300,000,000 times.

The jeweler has drills so small that they can bore a hole only one-thousandth of an inch in diameter through a precious stone.

About the only women in the world who swing their arms when walking are the Americans.

Careful measurement has developed the fact that the pouch of the pelican will hold six gallons.

Professor Huxley says that an oyster is far more complicated piece of machinery than the finest Swiss watch.

Several towns in Russia have elected women for mayors on the ground that they were best fitted to be intrusted with the interests of the community.

There are many inventors who are in a position to indorse Edison's assertion: "From my various patents, so far as the patents themselves go, I have stood an actual loss in experimenting and in law suits of \$600,000. I should be better off if I had not taken out any patents."—*Sci.*

The Catholic Propaganda authorities have tried hard for many years to regain the North of Europe. In Norway their progress has been very small, and Catholic churches are few and far between. They have not a single congregation in the country with a membership of a thousand souls. Recently the Parliament abrogated the law which prohibited Catholics from political office; but the proposition to permit the Jesuits to labor in Norway could not secure a majority of votes.

Biography of Edmund Spencer.

Spencer is the first of the later Elizabethian poets.

He was born in London in 1552, and educated at the Merchant Taylor's Grammar school. Which he left for Cambridge in April 1569.

We have some evidence that he wrote the Sonnets of Petrarca and Visions of Bellay about this time.

At sixteen or seventeen he began literary work. He took his degree of M. A. in 1576.

Before he returned to London, he spent some time in Lancashire, and while there become entangled in a love affair. He fell in love with the "Rosalind" of his poetry, a "fair widow's daughter of the glen." The fair lady did not return his love, and Spencer, disappointed and heart broken, sought refuge at the South.

Disappointment often turns out to be a blessing, and it may have been so in this case, for during his sojourn at the South, he formed a very pleasant acquaintance with Philip Sydney. With him the Shepherdes Calendar was finished for the press, and the Faerie Queen conceived.

The publication of the former work made Spencer the first poet of the day. The work was very popular, and the people felt that at last England had given birth to a poet as original as Chaucer.

His twelve eclogues represented the twelve months in a year. Each month had its own eclogue. The style of his writing was somewhat like that of Chaucer, but the work is full of a new spirit. Spencer loved society.

In 1589 he went to Ireland with Lord Grey. He saw and learned the condition of things which he described in his view of the present state of Ireland. The Faerie Queen is one of his best works. It consists of twelve books that tell the warfare of twelve Knights, in whom the twelve virtues of Aristotle are represented, and their warfare is against the vices and errors which oppose those virtues. The first six books treated of Holmes Temperance and Chastity of Friendship, Justice and Courtesy. The first two are clear, but in the others the story is so tangled that it loses the interest of narrative. Sir Walter Raleigh was so delighted with his first three books that he brought them to England, and soon the Queen, the court and the whole of England were as much delighted as Raleigh. It was the first great ideal poem that Spencer had produced, and it is the source of all our modern poetry. After this he collected his smaller poems and published them. Mother Hubbard's Tales, the Ruins of Time, and the Tears of the Muses are the best of these. The others are of little

importance and the collection is entitled, Complaints. The close of Spencer's life was sad. In 1598 he was driven out of Ireland on account of Tyrone's rebellion. He and his family fled to England for safety. Broken hearted and poor, he died in a London tavern. He was buried in Westminster Abby, close by Chaucer.

LUCY JONES.

How do you know?

Know what? Know that you are a regenerated soul. Well, let us see about it.

You say you know that you are a Christian because you love your friends, and do them deeds of neighborly service. That will not do. That is no proof whatever. You are claiming natural virtues as proof of your regeneration. Sinners do those things and that without claiming to be saved. Our Lord knocks that delusion into atoms in Luke 6:32-35.

But you say that you know that you are a Christian because you love Christians. Well do not be too certain about that. You may love Christians—that is some of them, and yet not be a Christian. Their natural virtues may win you, and they may be socially congenial and agreeable to you. The love for them may be purely natural and not have an element of grace or spirituality in it.

But you say in reply that the Bible says that if we love the brethren, we know we are regenerated, and that you do love the brethren. And you love the brethren, do you? Which ones? Do you love all or only a few of your own selection? If you are merely a friend or admirer of some Christians that proves nothing.

If you love all Christians, love them as a thing of the soul, love them for the sake of Christ, love them because you see Christ in them, then you can claim that your love of Christians is an evidence of your regeneration or otherwise it is worth nothing.

But after all what is the best proof of a new heart? It is that you love your enemies. This must be a matter of fact in your soul. You must love them sincerely; love them so much that you can bless them while they curse you; love them so much that you will pray for them when they are busy against you; love them so as to be ready to confer every possible good upon them, love them in their ingratitude, and love them when they are full of evil.

This is proof indeed. It is evidence which never was counterfeited, and never can be discredited. It is something new on the earth, and those who have it are differentiated from all the race of Adam.

This is the principle of mercy. It was this principle which brought Christ to earth. This is the greatest quality in the Divine nature, and when we find it in the soul we may know that it is the gift of God.

Have you this proof of your conversion? Look into your case and see God help you to make the examination. — Baptist.

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the health restorer, and health maintainer.

Cures Others will cure you.

James H. McKee vs. Isham Smith. North Carolina, Wake county, Justice's Court, Before W. D. Haywood, J. P.

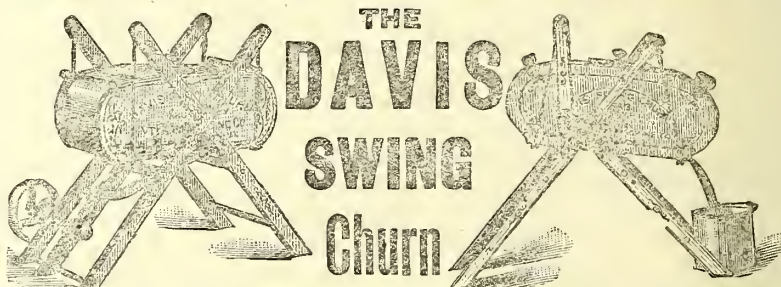
It appearing to the satisfaction of the Court that the defendant is indebted to the Plaintiff and that the defendant Isham Smith has fled the State for the purpose of defrauding his creditors so these process cannot be served on him, a writ of attachment has been issued against the property of the said Isham Smith and it has been ordered that advertisement be made in the CHRISTIAN SUN for six weeks notifying said Isham Smith to be and appear at my office in Raleigh on the 12th day of Nov. 1892 and show cause if any he have why his said property should not be applied to the payment of said debt. Oct 6, 6t. W. D. HAYWOOD J. P.

TEACHERS

Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration for \$2.00. Send stamp for blanks. AMERICA'S HERALD & EDUCATION. MISS CARTER, Proprietor, Cole Bldg., NASHVILLE, TENN.

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Christ's Gift to the World.

Christ looked at the world through eyes whose optic nerves centered in his heart. His look did not spend itself looking, but in loving. He loved us, not because we were lovable, but because we needed his love. He gave because we needed the gift. He became poor that we might become rich.

What did he give? He had no money, nor political patronage, nor corner lots. He gave his love, showing itself in sympathy, and in personal attention to suffering and want, and in shedding the light of a pure life on the dark spots in human character.

Paul insists it is possible for all Christians to imitate Christ. We can give our sympathy.

Some people have it in abundance. Their natures are banks filled with the coin of sympathy, and you can never present a cheek without having it honored. They make the spot of earth where they live a garden, and turn winter into summer.

There are other people who have no bank account of this kind. Their lives are like an arctic winter, without the relief of an arctic summer. Such men live all alone, though they live in a crowd. They touch elbows, but never touch hearts.

Sympathy is what made and makes Christ the Saviour of the world. The chastisement of our peace was upon him, not because of his ill-desert, but because of his identity with us in our ill-desert. He felt himself into the inner side of our experience.

Then he mingled with the outcast in order to help him—did not send his check. We are troubled about the problem of how to reach the masses with the gospel. We shall never improve on Christ's way. He touched them; was not ashamed to make himself one of them. He realized that the under classes of society are to the upper what the foundations of a building are to the superstructure. The upper rests on the lower. Take care of the lower and the upper is cared for.

If we are to be saviours of the world, we must love in the way that Christ loved. Our fault is that we love what attracts us—the strong man, the graceful form, the bright face, the soulful eye. Christ looked past these gifted ones to the palsied and leprous ones and graceless cripples from their birth.

There was no merchandise in Christ's love. We invest in friendship because it pays a dividend. We love for what we receive. Christ loves for what he gave. Our love for others is only another form of our love for ourselves. Our love, therefore, is a form of selfishness labeled "love."

O let us love as Christ loved; a love that transfigures the object loved, and changes its deformity into beauty.—*Rev. D. H. Martin.*

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Official Notice.

To all who expect to attend the 67th Annual Session of the North Carolina and Virginia Christian Conference, the following will guide and govern your trip. The following official letter from Commissioner Carpenter of the Associated Railways of Virginia and the Carolinas will explain itself.

MEETING NORTH CAROLINA AND VIRGINIA
CHRISTIAN CONFERENCE ROUND
TRIP RATES TO APEX, N. C.

To General Passenger Agents:— You are authorized to apply tariff 4, Circular 3085, in the sale of Round Trip Tickets to Apex, N. C., from Clarksville, Va., News Ferry, Va., Winston-Salem, N. C., Walnut Cove, N. C., High Point, N. C., Keyser, N. C., Jonesboro, N. C., and all intermediate stations; Account of above occasion. Tickets to be sold November 21st, 22nd and 23rd; Final limit November 28th; Continuous passage in each direction. The following rates will govern from competitive and Junction points, namely: Cary, N. C. 40; Clarksville, Va., 4.25; Durham, N. C., 1.40; Greensboro, N. C., 4.25; Henderson, 4 15; Raleigh, 80; Sanford, 1.65; Selma, 2.45; Weldon, 5.60; Winston-Salem, 5.60.

R. D. CARPENTER.

It will be necessary for those South of Apex to take early passenger train Monday morning Nov. 21, 1892. Those on the C. F. and Y. V. R. R. will change cars at Sanford for Apex. Those north of Apex will also leave starting points on early noon train Monday Nov. 21, 1892, and will exchange cars at Cary for Apex. Those east of Raleigh will come in on the passenger from Selma about 1:30 p. m. Monday.

The train from the South arrives at Apex about 10:40 a. m. Monday; and from the North about 4:30 p. m.

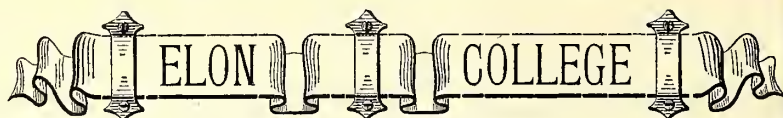
Conveyances from the church and neighborhood will meet said trains. Round trip rates as follows have been authorized on the Durham and Lynchburg road to Durham, N. C., Denniston, \$2.20; Woodsdale, 1.90; Roxboro, 1 55; Helena, 1.15; Rougemont, 90; Bahama, 70; Willordville, 60.

Please call for reduced rates, from all intermediate points. For further information address the undersigned

Yours fraternally,
JAS. L. FOSTER, Sec.

Raleigh, N. C., Oct. 25, 1892.

Dispatches from China announce that a mob of natives attacked English missionaries at a town in Fukien. The missionary and his wife had a narrow escape from death through the intervention of the Chinese officials.



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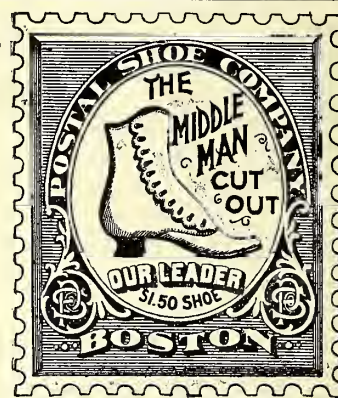
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SOUTHBOUND DAILY No. 9. No. 11
Lv Richmond *2 p. m. 00 *3 20 a. m.

Burkeville	5 03	5 00
Keysville	5 42	5 39
Ar Danville	8 00	8 06
Greensboro	10 05	10 05

Lv Goldsboro	3 50 p. m.	
Ar Raleigh	5 45	

Lv Raleigh	*6 00 p. m.	*7 00 a. m.
Durham	7 07	7 58
Ar Greensboro	9 40	10 00

Lv Winston Salem	*8 00 p. m.	*8 45 a. m.
Lv Greensboro	*10 15 p. m.	*10 15 a. m.
Ar Salisbury	12 12 a. m.	12 00 a. m.

Ar Statesville	*2 35 a. m.	*1 49 p. m.
Asheville	7 50	5 58
Hot Springs	10 30	7 57

Lv Salisbury	*2 22 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Sparta burg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p. m.	10 30

Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	7 45	6 00
Augusta	12 00 n. n.	9 25

NORTHBOUND DAILY.

Lv Augusta	*6 00 p. m.	*8 15 a. m.
Ar Columbia	11 30	11 15 p. m.
Ar Raleigh	6 00 a. m.	4 30 p. m.

Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 30 a. m.	6 10

Lv Charlotte	6 4 a. m.	6 30 p. m.
Ar Salisbury	8 14	8 00

Lv Hot Springs	*7 25 p. m.	*12 09
Asheville	9 00 a. m.	2 30
Statesville	2 50 p. m.	7 01
Ar Salisbury	4 00	7 51

Lv Salisbury	*8 25 a. m.	*8 15 p. m.
Ar Greensboro	10 00	9 50

Ar Winston Salem	*11 30 a. m.	*12 30 a. m.
Lv Greensboro	*10 20 a. m.	*11 05 a. m.
Ar Durham	12 11 p. m.	1 02
Raleigh	1 10	2 00

Lv Raleigh	*1 28 p. m.	
Ar Goldsboro	3 05	

Lv Greensboro	*10 20 a. m.	*10 20 p. m.
Ar Danville	12 01 p. m.	12 40 a. m.
Keysville	2 46	3 30
Burkeville	3 28	4 15
Richmond	5 30	6 18

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND
RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH
VIA KEYSVILLE.

Leave Richmond 9 20 a. m. daily; leave Keysville 5 48 a. m.; arrive Oxford 7 59 m., Henderson 9 10 a. m., Durham 9 20 m., Raleigh 10 20 a. m. Returning leave Raleigh 8 15 p. m., Durham 9 25 p. m., Henderson 9 30 p. m., Oxford 10 47 p. m.; arrive Keysville 1 15 a. m., Richmond 6 18 a. m.

Mixed train leaves Keysville daily except Sunday 9 00 A. M.; arrives Durham 5 40 P. M. Leaves Durham 7 58 A. M. daily except Sunday; arrives Oxford 9 45 A. M., Keysville 2 35 P. M.

Additional trains leave Oxford daily except Sunday 6 00 p. m.; and 11 55 a. m., arrive Henderson 6 55 and 12 40 p. m. Returning leave Henderson 10 30 a. m. and 2 30 p. m. daily except Sunday; arrive Oxford 11 15 a. m. and 3 15 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 4 05 p. m. Returning leave Atlanta 1 00 p. m., Charlotte 8 30 p. m., Salisbury 9 43 p. m., Greensboro 11 02 p. m.; arrives Danville 12 15 a. m., Lynchburg 2 07 a. m., Washington 7 00 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

E. BERKLEY, J. S. B. THOMPSON,
Sup. Sup.
GREENSBORO, N. C. RICHMOND, VA.
W. H. GREEN, SOL HAAS,
Gen'l Mgr. Traffic Manager,
W. A. TURK, G. P. A.
WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A.
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	Pass.	No. 38.
Daily.	Pass. and Mail.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 39
Macon,	7 22	1 40
Arrive We don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave We don,	12 15 p. m.
Macon,	1 13
Warren Pines,	1 20
Henderson,	2 22
Kittrell,	2 39
Franklinton,	2 56
Wake,	3 17
Mill Brook,	3 40
Arrive Raleigh,	3 55

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p. m.
Cary,	4 19
Merry Oaks,	4 54
Moncure,	5 05
Sanford,	5 28
Cameron,	5 54
St'n Pines,	6 21
Arrive Hamlet,	7 20
Leave "	7 40
" Ghio	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave "	8 00
St'n Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 16
Merry Oaks,	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 09 p. m., arrive at Carthage at 10 10 a. m., 6 45 p. m.

Bravities.

A fool with a gray head is the worst fool anywhere. — *Spurgeon.*

The poorest education that teaches self-control is better than the best that neglects it. — *Sterling.*

The political papers are having a harvest now. We hope after the election, religious papers will have a better showing.

"A translation of the Bible into the Sweetza tongue, spoken by 200,000 Africans, is said to have been made by a former slave of Jefferson Davis.

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters into their thoughts. — *John Wesley.*

Mr. Moody thinks no country is better for successful evangelistic work than Ireland. He has sent for Geo. C. Stebbins, one of his best singers to come to his assistance.

A real duty is a necessity of the human nature, without seeing and doing which a man can attain to the truth and blessedness of his own being. — *George Macdonald.*

Bragging about "fine prospects" will never set the world on fire. Josh Billings once said "I have often admired the good sense of my old hen; she always lays before she cackles."

The *New Orleans Picayune* predicts that in five years the liquor traffic will be suppressed in a large majority of the counties in every Southern State. So mote it be.

No wise man will throw away the good opportunities of to-day, in the hope that he may have better ones to-morrow. Providence does not make a point of helping those that fail to help themselves.

A man should hear a little music, read a little poetry and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul. — *Goethe.*

Married.

At the residence of Mr. L. H. Walker, in Caswell Co., N. C., Oct. 2, 1892, by Rev. T. W. Strowd, Mr. Yancy Miles and Miss Sallie R. Walker. May they have a long and happy life.

At the residence of Mrs. Sarah Miles, in Caswell Co., N. C., Oct. 16, 1892, by Rev. T. W. Strowd, Mr. Thomas L. Shaw and Miss Nannie C. Miles. May the couple have a long and happy life.

Fallen Asleep in Jesus.

It is with feelings of sadness that I write these few lines, by request, to announce to the many readers of the *Sun* the sad intelligence that Capt. Theodore Haughwout is no more. He was called home on the night of Oct. 9th, after a short but extremely severe attack of illness. He seems to have expected that death would end his sufferings, for he told several of his friends who called to see him through the day that he was resigned to the will of the Lord. Ready to go when he called him. He expired so quietly and easily that the doctor, who was holding his hand did not know the exact time when body and soul parted, the one to descend to the realms of the blest, to be with the dear ones gone before and with Jesus, the body to be laid in the cold tomb until the trumpet of the archangel shall arouse the dead in that great day when we must all appear before the bar of judgment to be judged for the deeds of the body.

Capt. Haughwout will appear to receive the reward for many good deeds, for he was a kind and charitable man; as also the staunch friend and supporter of Mt. Zion church, from which he will be sadly missed. Bro. Butler preached his funeral from the text, Let me die the death of the righteous; that my end may be like his. It was a good sermon, full of feeling, and very suitable to the case. Capt. Haughwout leaves to mourn him an aged mother nearing her eightieth year. About one year ago she was called to part with a beloved daughter. Beside his mother he leaves a devoted wife, two brothers two sisters and other relatives. The coming Sabbath is communion day, the last communion day this brother was alive and with his people, with apparently as good a prospect of a long life ahead of him as any of us now possess. This raises the query, who next, Lord? The answer is, Be ye also ready, for in such an hour as ye know not the son of man cometh. This it does well for us always to bear in mind.

Yours truly,
E. J. ADAMS.

Died.

On Saturday morning, Oct. 15, 1892, suddenly, Mrs. Eveline Edwards, wife of James Henry Edwards, aged about forty years, leaving husband and three children—one only four weeks old.

Sister Edwards (whose maiden name was Johnson) was a native of Isle of Wight county, Va., and had long been a member of Mt. Carmel Christian church. She was a quiet and Godly woman and had a great

many friends, as was attested by the large number of people who attended the funeral services over the remains. The weeping of her loved ones was pitiful indeed. May God bless their loss in her death to their everlasting happiness. In the absence from the community of her pastor, Rev. J. T. Kitchen, the funeral sermon was preached by the writer, assisted by Rev. Bro. Richards, pastor of the Windsor Baptist church. Peace to her ashes.

J. PRESSLEY BARRETT.

Halbert Winston son of John C. and Lucy M. Winston died Oct. 10, 1892. Aged four years. He was an unusually bright little fellow and had endeavored himself to the hearts of all who knew him. He had been complaining a few days but nothing serious was apprehended until Sunday. On Saturday before his death on Monday he told his little brother that he was going to heaven to live with grandma. Strongly prophetic words that none may doubt. In this dispensation the family have the sympathy of the entire community.

D. M. COOK.

Franklinton, N. C., Oct. 15, 1892.

Tribute of Respect

At a called meeting of the Missionary Society of Berea church Oct. 16, 1892, the following resolutions were adopted.

WHEREAS, Our Heavenly Father, in His wisdom, has removed from our midst our much loved and esteemed sister Sarah E. Savage, who while not always present on account of feeble health, was ever with us in sympathy and prayer, and faithful to the cause, and

WHEREAS, We cherish the memory of our beloved sister as that of a devoted Christian and a much admired member of our Society: Therefore be it—

RESOLVED, That in death of our sister we sustain the loss of a faithful and honored member.

That while we bow in humble submission to Him who never errs, we can but express our grief at the death of one whose life was so beautiful an example of love and piety, and extend our sympathy to the bereaved family.

That a copy of these resolutions be sent to the distressed family, spread upon the minutes of the Society and published in the *CHRISTIAN SUN*.

JOHN W. JONES,
MRS. T. R. GASKINS,
E. J. DRIVER.

WHEREAS, Our Heavenly Father in his infinite wisdom has called from

the church, militant to the church triumphant, from time to eternity. Our beloved brother and fellow-laborer, Deacon Benj. F. Roberts, who departed this life on the 5th day of Oct., 1892, and

WHEREAS, We recognize in the death of Deacon Roberts, the loss of one of the most devoted members of Antioch church, a good neighbor a devoted friend. And an indulgent and tender father as well as an exemplary Christian therefore be it

RESOLVED, That while we bow in humble submission of Divine Providence in thus afflicting us, we remember that our loss is his gain for the Lord doeth all things wisely.

That the deacons and members of Antioch Christian church, Isle of Wight county, Va., in called conference, this the 16th day of Oct. 1892. While bearing their own sorrow and loss extend to the bereaved family, our condolence and heartfelt sympathy in their grief over the departure of this loved one from the home circle. Believing as we do that precious in the sight of the Lord is the death of his saints

That Antioch church be draped in mourning for 60 days.

That these preamble and resolutions be entered upon the church records, and a copy be forwarded by our secretary to each of his children and a copy sent to the *CHRISTIAN SUN* for publication

That while we mourn because of his death, we rejoice because of the example given us in his Godly walk among men and in the triumphant completion of his earthly pilgrimage; departed as he did in the halo of coming glory.

T. J. CLEMENTS,
A. S. BIRDSONG,
T. J. MARSHALL,
JNO W. ROBERTS,
JOS. A. BARRETT
Com.

Unanimously adopted in a called conference at Antioch church on Sunday, Oct. 16th, 1892.

J. P. BARRETT, Pastor.
T. J. CLEMENTS, Sec.

For the cure of headache, constipation, stomach and liver troubles, and all derangements of the digestive and assimilative organs, Ayer's Pills are invaluable. Being sugar-coated, they are pleasant to take, always reliable, and retain their virtues in any climate.

When you are disposed to pitch into somebody else—examine your own heart.

To relieve headache, correct disorders of the stomach and increase the appetite, and for the cure of liver complaint, use Ayer's Cathartic Pills. They are perfectly safe to take, and invariably promote a healthy action of the digestive and assimilative organs.